A

BRIEF COLLECTION

Out of Master PAGITTS Book

CALLED

HERESIOGRAPHY.

OR,

A Discription of the Hereticks and Sectaries of these latter times.

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If the Reader desire to reade of these Sectaries more at large, the page of Mr. *Pagitts* Booke is set downe at the end of every title.

Printed at *London*, and are to be sold by *William Lee* in *Fleetstreet*. 1646.

A relation of Hereſies, deſcribing the Original Ring-leaders of the ſame, & the time when they firſt bgan to ſpread, with a diſcovery of thoſe deſcribed in our times, and firſt of the

Jeſuits

THE Originall of theſe, was one *Loyola* a *Spaniſh* ſouldier; they beare the name of Jeſus, but came from the Devil the Father of Lyes.

This Order was confirmed by *Paul* the third Biſhop of *Rome*, in *Anno* 1540.

Their Errours are many but the chief are theſe, viz.

1 They preſumptuouſly arrogate to themſelves the name of Jeſus, a name above all names, and their chief generall equall with Chriſt.

2 Theſe chiefly maintain the Popes temporall power, as well as his Spirirual, whereby he may depoſe Kings.

3 They deny the oath of allegeance.

4 They do not teach it to be lawfull to murther Christian Kings, but meritorious also.

5 the Jesuits teach and maintain that the Pope only is *Jure Divino* a Bishop, & that all others hold from him.

Socinians.

Socinianisme *was so named from* Lelius Socinus *in* Master Calvins *time his opinions broached by letters,*

First concerning God.

1 That there is no naturall knowledge of God whereby to instant men to acknowledge or beleeve the Deity.

1 That the Incarnation of Christ is repugnant to reason, & can no way sufficiently be provedout of Scripture.

3 That Christ is not truly God, and that the belief of his Divine nature is not agreeable to Scripture.

4 That Christ did not by his death satisfie for our sins.

5 That the Holy ghost is not God.

6 That it is repugnant to the word of God to believe three persons and one God.

7 That man in the state of innocencie was not created in originall righteousnesse.

8 That the old Testament is not necessary for a Christian man, though it may be profitably read.

Arminians.

So called from James Arminius *of* Leydon *in the Low countreys in the year* 1605.

The errours concerning Predestination.

1 THat in compleat and not peremptory Election of singular persons is made by reason of foreseen faith

faith, repentance, sanctity and godlineſſe, that this is the gracious and Evangelicall worthineſſe, by which he that is choſen becomes worthier then he that is not choſen: And therefore that faith, the obedience of faith, Sanctity godlineſſe and perſeverance, are not the fruits, or effects of the unchangeable Election unto Glory, but Conditions and Cauſes, without which a thing is not brought to paſſe before required and foreſeen, as already performed by thoſe who are compleatly to be choſen.

2 That all election to Salvation, is not unchangeable, but that ſome which are Elected withſtanding Gods decree may periſh, and for ever do.

3 That in this life there is no fruit nor fence or certainty of immutable Election unto Glory, but upon condition contingent and mutable.

4 That it is abſurd to make an uncertain certainty that God out of his mere juſt will hath not decreed to leave any man in the fall of *Adam* and common ſtate of ſin and damnation, or to paſſe over any in the communication of grace neceſſary to faith and converſion.

5 That the cauſe why God ſends the Goſpel to one nation rather then to another, is not the mere and onely good pleaſure of God, but becauſe ſuch a nation is better and more worthy of the Goſpel.

Further concerning the death of Chriſt and his Redemption.

1 THat God ordained his ſon to the death of the Croſſe without any certaine or determinate counſel to ſave any particular man expreſly, *&c.*

2 That the will of God was not to eſtabliſh a new covenant

venant of grace by the blood of Christ, but to procure the making again with men any covenant, either of grace, or works.

3 That Christ by his death did not certainly merit for any mans salvation it self, and faith by which this satisfaction of Christ may be fully applyed unto salvation, &c.

4 That the covenant of Grace which the Father by the mediation of the death of Christ made with men, doth not consist in their being justified before God, and saved by faith in apprehending the merit of Christ, but in this the exaction of perfect legall obedience being abrogated, reputes faith it self, and the imperfect obedience of faith for the perfect obedience of the Law.

5 That all men are received into the state Reconciliation and grace of the Covenant, and none condemned for Originall sinne.

6 That Christ neither did nor ought to die for those whom God dearly loved, and chose unto eternall life, seeing such stood in no need of Christs death.

With many other concerning mans corruptions, conversion, and the perseverance of the Saints.

Arians

So called from Arius, *Deacon of the Church of* Alexandria *who infected the world with this Heresie, and was condemned by three hundred and eighteen Bishops in the Councell of* Nice *under the Emperour* Constantine *the great and banished.*

1 They deny the Trinity of persons.

2 They

2 They deny the Sonne to be God.

3 They deny the eternall generation of the Sonne, which is they say against reason and truth.

4 They deny Christ to be called God in respect of his Essence, but by reason of his dominion.

5 They deny the Holy Ghost to be God.

These Hereticks have been burnt amongst us heretofore, as in *Anno* 1611 *March* the 18. One *Bartholomew Legate*, and the *April* following one *Edward Wightman* burnt at *Litchfield* for the same.

Adamites.

Of this Heresie Saint Augustine *makes mention.*

1 They call the place of their meeting Paradise.

2 They pray, heare, and celebrate the commnion naked according to the similitude of *Adam* before his fall.

But more lately practised by a *Picard* in *Bohemia* that came out of the Low countreys, and professed himself to be the Son of God, he taught this sect to go naked, and to call him *Adam*, terming him and his Sect freemen, and all the rest slaves that weare clothes.

Libertines that would abolish the Law.

The authour of these by Pontanus *is described to be one* John Agricola *who spread this opinion in the yeare* 1535. *The particulars whereof follow;*

1 That

The particulars whereof follow.

1 That the Law was not given to Christian men.

2 The Law pertains to the wicked not to the Godly part.

3 The ten commandments not to be taught in the Church. because they that are Regenerate need not the Law; because they do that duty willingly, being led by the Spirit.

4 That there is no need of the Law to any part of our conversion.

5 It is sufficint for a wicked man to believe and not doubt of his Salvation.

6 Faith and the *Gospell* unknown to *Moses*.

7 That good works cannot avail for salvation, neievil workes hinder.

8 That a Christian man cannot be known by his works.

9 That the Rule of the Law, is not a Rule of life.

Antiscripturians of old mentioned by a judicious Divine.

Aug. Con. Faust. Lib. 33. cap. 3. Fren. lib. cap. 26. Epiph. Her. 32. Euseb. hist. lib. 4. cap. 29.

The Heretickes that lived in former times raised up from the pit of hell by Satan himself to disturb and destroy the faith of many, have called sundry of these books of holy Scripture into question, and rejected them altogether as Bastards, and Counterfeits.

1 *Faustus* the *Manichee* as Saint *Augustine* witneseth was not ashamed to open his blasphemous mouth and affirm that many things in them Testament were false.

The

2 The *Ebionites* would receive onely the Gospell according to *Matthew*, the other three they despised and refused. *Hieron. Præfat. in tit.*

3 The *Marchionites* another detestable and damned Sect, used onely *Lukes* Gospel, and that also they miserably mangled, according to their own deviliſh fancie. *Tertul. Lib. 5. adversus Marcion*

4 The *Tacians* and other hereticks called *Severiani* as *Eusebius* makes mention in his History set at naught the Acts of the Apostles, and *Pauls* Epistles.

5 *Marcion* and *Basilides* refused both the Epistles unto *Timothy*, that to *Titus* and the *Hebrews*; for whatsoever they saw to crosse or contradict their Heresies, they razed out of the Canon, and would not receive it as Authenticall; so that some have renounced the Epistle to the *Hebrews*, some the latter Epistle of *Peter*, some the Epistle of *James*, some the Epistles to *Timothy* and *Titus*, and other the two latter familiar Epistles of *John* as not agreeing with their heresies.

Anti-Scriptarians of our times.

1 That the Scriptures cannot be said to be the word of God, because there is no word but Christ, *&c.*

2 That the Scriptures are unsufficient and uncertain, and they are not an infallible rule of faith, *&c.*

3 That the pen men of Scripture every one writ as themselves conceived; they were the Actions of their own spirits which moved them to write and speak.

4 That the Scriptures of the old Testament do not concern nor bind Christians under the new; *&c.*

5 That right reason is the rule of faith: and we are to believe all the Scriptures so far as they are agreeable to reason.

Soul-sleepers.

1 That the soul dieth with the body, and all things shall have an end but God onely.

2 That the soul dieth with the body, and was held in the time of *Origen* in *Arabia*, much extinguished by his dispute presently after the birth: this opinion is now raised again amongst us, and endeavoured to be maintained in a treatise lately published, entituled *Mans mortality*. One argument is out of *Gen.* 3. 19. where it is said *Adam* shall return to dust again. I shal here end with particulars, because Historians mention few other; and descend to our times.

Anabaptists.

The chief author of the Errors held by these Anabaptists about the year 1524. *was according to* Melancthon *one* Nicholas Storke, *after much pains of preaching by Doctor* Luther *in Saxony, and by a Scholler of* Storks *much dispersed, if history be true; the practise of these opinions was attended by monstrous cruelty.*

The ancient Errours of these Anabaptists *recorded by* Bullinger *and others in the Church, are these;*

1 That Christ did not assume his flesh and blood from the Virgin *Mary*.

2 That

2 That Christ is not true God, but onely endued with more gifts then other men.

3 Our righteouneſſe not to depend upon faith in Christ, but upon the works of Charity and Affliction.

4 They deny the doctrine of Originall ſinne, and thoſe that depend upon the ſame.

5 They deny Baptiſme to Infants, becauſe they are not capable of faith and repentance.

6 They rebaptiſed thoſe that were baptiſed in their Infancy.

7 They hold that before the last Judgement the wicked ſhould be deſtroyed, and the godly only ſhould reigne alone.

8 They teach free will in ſpirituall things.

9 They ſeparate from all other men as impure.

10 That Lay men may preach and adminiſter Sacraments.

Errours in the Common wealth.

1 That it is unlawfull for a Chriſtian man to be a Magiſtrate.

2 That it is unlawfull to puniſh any offendor with death.

3 That a Chriſtian man cannot with a ſafe conſcience take an oath.

4 That it is unlawfull to take up Armes for Laws and Civil Liberties.

Errours in Familists.

1 That a Christian may not possesse any thing proper to himself, but what he hath ought to be common.
2 That a wife of a contrary religion may be put away.

Familists.

The author of which Sect is more lately described to appear since 1600, *which was one* David George *of* Delph, *after him one* Henry Nicholas *born in* Amsterdam.

1 Concerning God that there is no other Deity belonging unto God, but that which men are partakers of in this life.

2 Concerning Christ, 1 That Christ is not God. 2 That Christ is not one man, but an estate and condition in men.

3 Of *Adam*, that *Adam* was all that God was, and God all that *Adam* was.

4 Of Baptisme, that none should be baptised untill he was thirty yeares of age.

5 Concerning the word, that there was never truth preached since the Apostles times before *H.N.*

6 Concerning the Resurrection: 1 the Resurrection of the body is a rising from sinne and wickednesse. 2 That the dead shal rise and live in *H.N.* & in the illuminated elders everlastingly, & reign upon the earth

7 Concerning the day of judgement, 1 That the day of judgement is in this life. 2 That the joyes of heaven are upon the earth.

8 Con-

8 Concerning marriage, that the marriage of such as are not enlightned with true faith is filthy & polluted

9 Concerning *H.N.* 1 That he is raised from the dead, 2 He can no more erre then *Moses* or Christ. 3 He is the true prophet of God sent to blow the last trumpet of Doctrine which shall be published upon the earth. 4 That he onely knoweth the true sence of Scripture. 5 that his books are of equall authority with Scripture, 6 That the Scriptures are fulfilled in *H.N.* and his family. 7 *H.N.* knows the secrets of our hearts. 8 That all men must submit to him.

10 Concerning the illuminated Elders and Family, all illuminated Elders are Godded with God, or Deified; & God in them hominified or become man, 2 the disciples are *Adams*, and the illuminated Elders Christs, 3 the eldest father of the family is Christ himself, 4 That the estate of al such as are not of this Sect. is a false being, the Antichrist, the wicked spirit, the Kingdom of hell, and the Devil himself. 5 the Family of Love is perfect in this life, and therefore ought not to pray for forgivenes of sin, 6 that their illuminated Elders do not sin. 7 that they may joyn with any congregation, and live in any state under any Magistrate in obedience though never so ungodly: 8 whatsoever is taught by anyother then their illuminated Elders; is false.

11 Concerning their congregation, 1 he that is one of them, is perfect as Christ, 2 That it is lawfull to do whatsoever the higher power commands. 3 it is ridiculous to say God the Father, God the Sonne, and God the Holy ghost, as that they so saying should

 affirm

affirm three Gods; 4 that every man must first be in an errour, before he can come to the knowledge of the truth. 5 That heaven and hell are present in this world, and that there is none other. 6 That they are bound to give almes to none but of their Sect. 7 That they ought not to bury their dead, because it is said let the dead bury their dead. 8 That none ought to receive the Sacrament before he receives the whole ordinances, as 1 to be admitted with a kisse; then his feet must. *&c.* 9 They ought not to say *Davids* Psalms as prayers being without sinne. 10 That there ought to be no Sabbath day, but all dayes alike. 11 That the Law of God is possible to be kept. 12 That it is expedient to manifest their whole hearts with all their counsells, minds and will together, with their thoughts and doings, and exercises, bare and naked, and not to cover or hide any thing before the children of *Love*.

1 That there is but one spirit or life in all creatures both in heaven earth and hell, and that life which is one and the same in all creatures, is absolutely and essentially God.

2 That all things whatsoever are the act of God; that all Creatures, Angels and men, are at all times, in all works acted and ruled by the Spirit of God.

3 That nothing shall remain to eternity, but shall perish and come to nothing, but the Deity that is now the life of all creatures.

4 That the Bible is a mere shadow, a false history, a confused, being Allegory, being of no more authority then any other book or the *Apochrypha*. 5 They

5 They hold that all ordinances are but meat for babes, and that we ſhould live above them, and without the uſe of them.

6 That perfection in the higheſt degree both of grace and glory is to be enjoyed in this life.

Expectants and Seekers.

1 That there is no Church nor Ordinances, nor Miniſtery in the world.

2 That it is the will of God, that miracles ſhould attend the Miniſtery, as in the Primitive times.

Divorcers.

That will put away their wives for ſmall offence not regarding the word of our Saviour *Mat.* 19. 9. That whoſoever ſhall put away his wife, except it be for whoredome, committeth adultery, and whoſoever marrieth her that is divorced committeth adultery.

Pelagians.

From Pelagius *a* Welch *man, in* Welch *his name was* Morgan *which ſignifies the Sea; he lived in the year* 416. *in the time of the Emperour* Theodoſius *the younger; he was condemned in the Synod of* Carthage *Anno.* 423. *in which were aſſembled* 217 *Biſhops, Saint* Auguſtine *was one amongſt them. His errours are reported to be theſe.*

1 That

1 That *Adam* had died although he had not sinned by the law of nature, & so sin was not the cause of death.

2 *Adams* sinne was onely noxious to himself, and not to his posterity, that there was no originall sin.

3 Lust and Concupiscence were naturall not evil but rather good, and that sinne was not propagated by generation.

4 Children have no original sin from their Parents.

5 Children of the faithfull, though not baptised, saved; and enjoy everlasting life, but not in heaven.

6 Men to have free will, even after sin sufficiently to do well without Gods grace.

7 Grace to be obtained by the merit of our works.

8 Grace in Scripture not meant of pardon of sinne, and giving the Holy ghost, but the promulgation of Doctrine.

9 Faith onely the knowledge of the Law and history, not a speciall work for perseverance.

10 The Law of God to be satisfied by eternall obedience, not impossible for a man to keep.

Millenaries.

1 That hold for Christs personall reigne.

2 That Christ shall come personally from heaven and reigne with his Saints upon earth a thousand yeares before the day of Judgement.

Antitrinitarians.

1 That in the Unity of the Godhead, there is not a Tri-

Trinity of persons. &c.

2 That there are not three distinct persons in the Divine Essence, but onely three distinct offices, &c.

3 That Christs humane nature is defiled with originall sinne as well as ours, &c.

Anti-Sabbatarians.

That all dayes are alike to Christians under the new Testament, and they are bound no more to observe the first day of the week then any other.

Sabbatarians.

That the Jewish Sabbath is still to be kept by Christians.

Separatists.

1 That it is as necessary to be joyned in Church fellowship as with Christ the head, and such a necessity as there is no expectation of Salvation without it.

2 That the Church of *England* and the Ministery thereof is Antichristian and of the Devil, and that it is absolutely sinfull, and unlawfull to heare any of them.

Apostolicks.

1 That many Christians in these dayes have more knowledge then the Apostles, &c.

2 That there is a salvation to be revealed unknown to the Apostles themselves.

3 That in a small time God will raise up Apostles, men extraordinarily endued with visible infallible gifts to preach the Gospell, &c.

4 That the gift of miracles is not ceased in these times.

5 That miracles are essentiall to the administration holden forth in the commission of Baptisme.

Errours touching free-will.

1 There is no free will in man either to good or evil, either in his naturall or glorified estate.

2 That there is a power in man to resist grace, and that the grace which would convert one man, would not convert another.

3 That regenerate men who have true grace, may fall totally and finally away.

Errours touching free Grace held by Antinomians.

1 That the morall Law is of no use to believers, *&c.*

2 That the Doctrine of repentance is a Soul-destroying doctrine.

3 That there ought to be no fasting dayes under the Gospell.

4 That believers have nothing to do to take care or to look to themselves, to keep from sinne, *&c.*

5 That God loves his children as well sinning as praying.

Errours touching the Resurrection.

1 Infants rise not again, because they are not capable of knowing God, and therefore not of enjoying him.

2 That there is no Resurrection at all of the bodies of men after this life, nor heaven, nor hell, nor Devils.

Errours touching Christs dying for all.

1 That Christ dyed for all men, alike for the Repro-

probate as well as the elect, and that not onely sufficiently, but effectually, &c.

2 That Christ did onely satisfie for the sins against the first covenant, not for the sinnes against the second, &c.

3 Every man satisfies for himself for the sinnes against the second Covenant; namely unbelief, &c.

4 That men may be saved without Christ, and the very heathens are saved if they serve God according to that knowledge God hath given them, though they never heard of Christ.

5 That there is no Originall sinne in us, onely *Adams* first sinne was Originall.

6 That the guilt of *Adams* sin, is imputed to no man.

New Errors tending to Libertinisme.

1 That God hath a hand in, and is the authour of the sinfulnesse of his people.

2 That it is the will and command of God, that since the coming of his sonne, a permission of the most Paganish, Jewish, Turkish or Antichristian consciences, and worship, be granted to all men in all nations and countreys.

3 That no man was cast into hell for any sinne, but onely God would have it so.

4 That man had life before God breathed into him, and that which God breathed into him was part of the Divine Essence, and shall return unto God again.

5 That the Prince of the Aire that rules in the children of disobedience is God, and that there is no other Spirit but one, which Spirit is God.

6 That God hath not decreed all the actions of men,

because men doing what God decreed do not sinne.

7 That God was never displeased with men, for if he were and pleased again, there is a changeablenesse in God.

8 That God loves not one man more then another before the world, neither is there any particular election, but onely generall and conditionall, the Scriptures no where speaking of reprobates, or reprobation.

There are many more recited by Master *Edwards* and Master *Paget* and others; but this is not the way to decrease Errors by a violent furious repetition of them. A discovery of fewer Errors solidly confuted, will, if done in the spirit of Love, prove a better imployment, then to discover hundreds and spend nothing but wrath and fleshly carnall censures upon them; certainly it would be far more acceptable to God and Jesus Christ to turn one that is going on in an Errour, then to discover one hundred for him to fall into. It is a great sin in many to pry into Gods secrets; and it is as great a sinne also in many, to set too high a price upon Ignorance. I shall end with those Scripture admonitions desiring they may be more seriously thought on then yet they are by both parties.

James 3, 14. But if ye have bitter envying and strife in your hearts rejoyce not *&c.*

15. This wisdome descendeth not from above, but is earthly, sensuall, and divelish.

16. For where envying and strife is, there is sedition, and all manner of evil works.

18. And the fruit of righteousnesse is sown in peace, of them that make peace.

The

The heads of an *Ordinance*, presented to the Honorable *House of* Commons, by Mr. *Bacon*, a Lawyer in *Suffolk*, and Master *Taet*, both of them Members of the same House, and by their means was twice read, and referred to a *Committee*. *For the preventing of the growing and spreading of Heresies.*

BE it ordained, that all such as shall from and after the date hereof, willingly preach, teach, print or write, publish and maintain any such opinion contrary to the Doctrines ensuing;

Viz. That God is present in all places, That God is, or that he is One in three Persons, or doth know or foreknow all things; or that he is Almighty, or that he is perfectly Holy, Or that he is Eternall. Or that shall in like manner publish That Christ is not God coequall with the Father; Or shall deny the Manhood of Christ, Or that the Godhead and Manhood of Christ are severall Natures, Or that the Manhood of Christ is pure, unspotted of sinne; Or that shall publish, that Christ did not die, or rose from the dead nor is ascended into Heaven bodily, Or that his death

is meritorious in behalf of Believers. Or that shall publish or maintain, as aforesaid, that Christ is not the Sonne of God, Or that the Holy Ghost is not God, Or that the Scriptures are not the Word of God, Or that the Bodies of Men shal not rise after they be dead, Or that there is no day of Judgement after death.

Such publishing with obstinacy, shall be judged Felony, Such persons shall by two witnesses be bound over by two Justices unto the Gaol-delivery, and the Delinquent shall be indicted for Felony; and upon finding the same indictment, and that the party be found guilty, and shall not abjure his said error, he shall suffer the pains of death without benefit of Clergy: But upon abjuring of the said error, he shall upon two sufficient Sureties be bailed.

And be it further ordained, that if after abjuring the said errors, he shall publish it again, he shall be indicted and put to death.

And be it further ordered, that if any person shall wittingly and presumptuosly, or contrary to admonition, blaspheme the name of God, or any of the Holy Trinity, or shall impugne the word of God, such offences shall be adjudged Felony, and the Offender committed without Bail or Main-prize; and the party being found guilty shall be branded in the left Cheek with the Letter B. and upon the like offence the second time shall suffer death.

And be it further ordained, that all persons who shall publish any of the severall errors hereafter ensuing, viz. That all men shall be saved; That a man by nature hath free will to turn to God, that God

may

may be worshipt by Pictures or Images; or that the soul of any man after death goes neither to Heaven nor Hell, but to Purgatory; or that the soul of man dies or sleeps when the body is dead; or that the revelations or workings of the Spirit are a rule for a Christians life, though divers from or contrary to the written Word of God; or that a man is bound to believe no more then by his reason he can comprehend; or that the Morall Law contained in the Tenne Commandements, is no rule of a Christians life; or that God sees no sinne in the justified; or that a believer need not repent nor pray for the pardon of sinne; or that the two Sacraments of Baptisme, and the Lords Supper are not Ordinances commanded by the Word of God; or that the Baptizing of Infants is unlawfull; or that such Baptizing is void, and of none effect; or that such persons are to be Baptized again: and in pursuance thereof, shall baptize any person formerly baptized: or that the observation of the Lords Day, as it is injoyned by the Ordinances and laws of this Realm, is not according, or contrary to the Word of God, Or that it is not lawfull to joyn in publick, or Family Prayer, or to teach children to pray; Or that the Churches of *England* are not true Churches; Or that the Ministers or Ordinances are not true Ministers or Ordinances, Or that the Church government by Presbyterie, is Antichristian or unlawfull; Or that the Magistracie or power of the Civill Magistrate by Law established in *England*, is unlawfull; Or that all the use of armes for publick defence, (be the cause never so just) is unlawfull.

And

And in case the party so accused for any of the said errors be committed before two Justices, the party so committed shall be ordered to renounce his said error in the publick Congregation of the Parish Church whence the complaint comes; and in case he refuse or neglects the same at or upon the day, time, and place appointed by the said Justices, that he shall be committed to prison by the said Justices, untill he shall find two Sureties, of subsidie men that he shall not publish or maintain the said error or errors any more.

FINIS.